

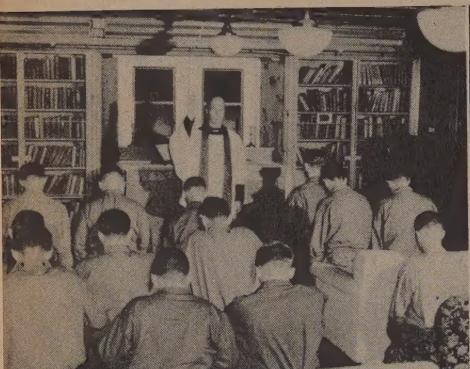
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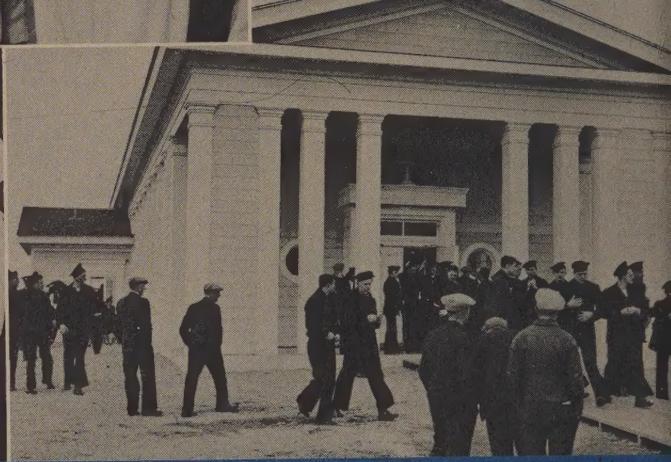
The Church Goes With Our Men



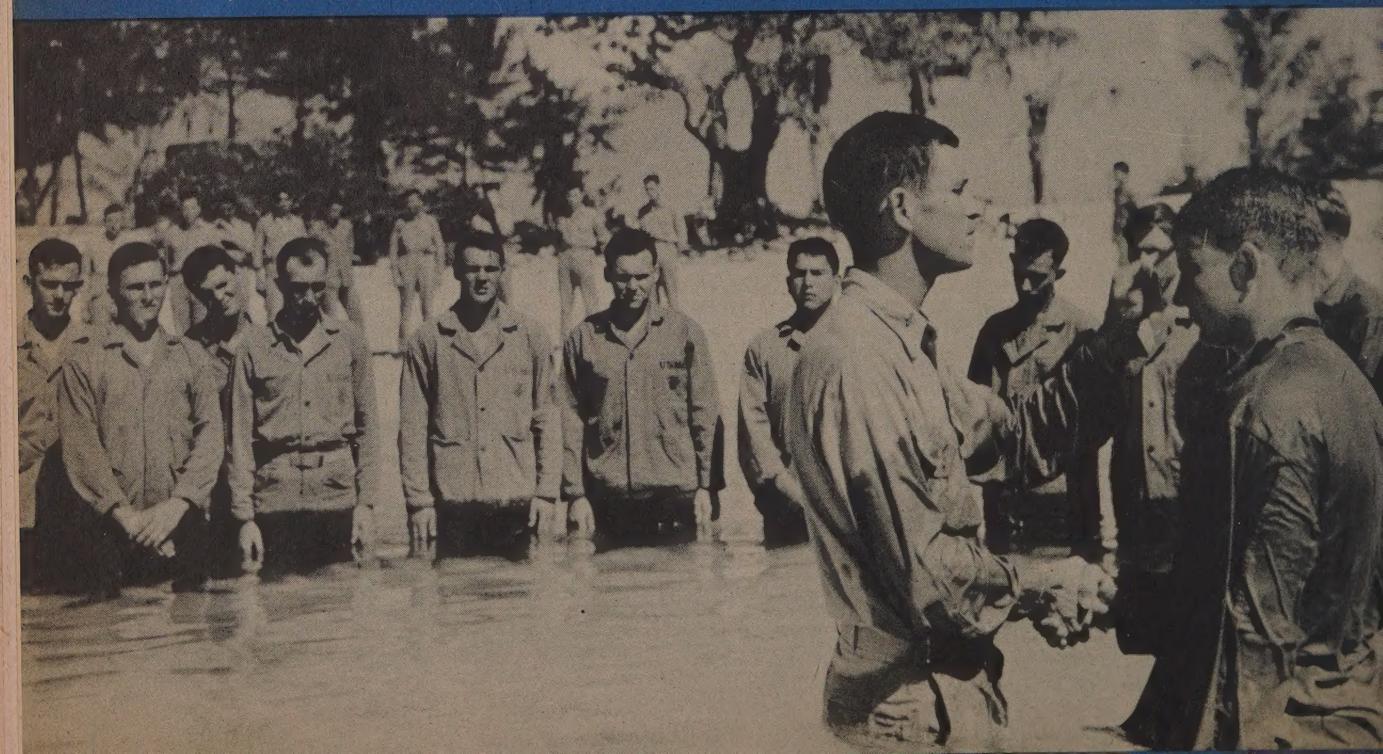
Aboard a troop transport (above) the Chaplain pronounces the benediction after celebrating the Holy Communion. Bishop Harry S. Kennedy of Honolulu (center) welcomes Lt. Gen. Robert

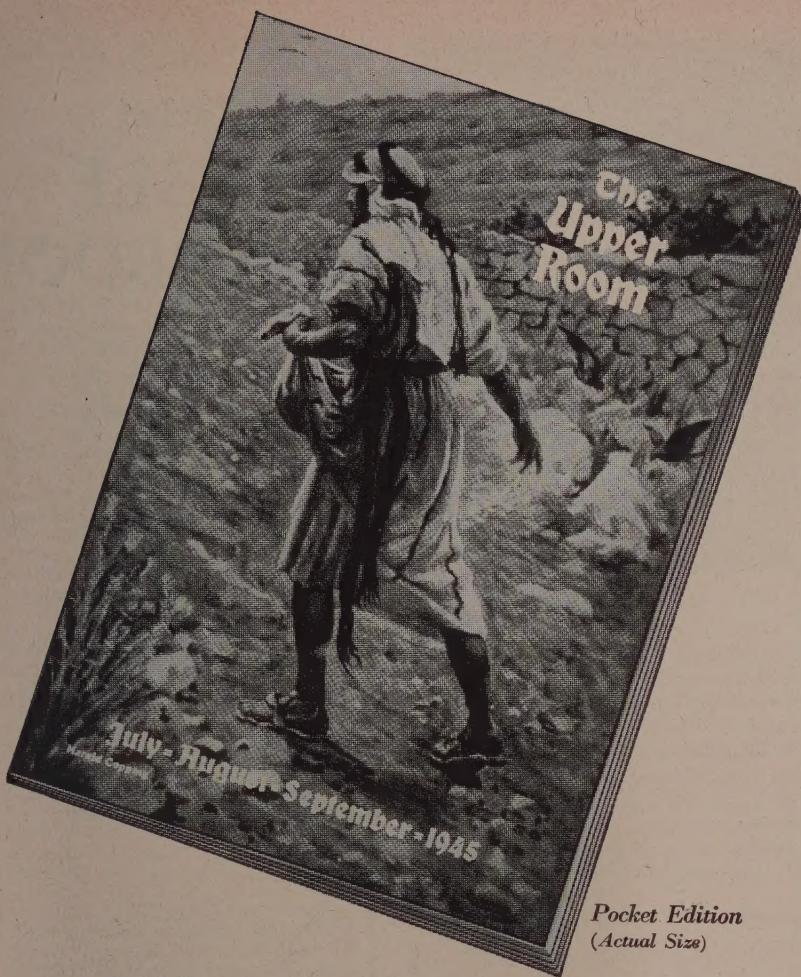


C. Richardson, Jr., to the Cathedral on Armed Forces Day. Somewhere in the Pacific, Col. (now Brig. Gen.) Luther Miller celebrates the Holy Communion. (See May FORTH, page 32.)



Red Cross workers (above) complete altar hanging for Army chapel. The Navy goes to Church, too, to first service in newly erected chapel. Navy Chaplain makes the sign of the cross on one of 13 marines at mass baptismal service on South Pacific beach.





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TABLE OF CONTENTS

July-August-September Issue

WHAT MAKES A NATION GREAT?	July 1-7
How appropriate these days!	
STUDIES IN LUKE	July 8-28
"The most beautiful book ever written"	
TRUE REST	July 29-August 4
Vacation should be re-creation	
FINDING GOD IN THE OUT-OF-DOORS	August 5-11
The eternal hills—green pastures—bubbling springs—beautiful flowers	
THOSE WHO SERVE OUR SERVICE MEN	August 12-18
Strength for Service— <i>The Eternal Verities</i>	
MOSES, THE MAN OF GOD	August 19-25
An Inspirational Biographical Study	
AN OLD TESTAMENT PRAYER	August 26-September 1
The Power of Prayer is like an ancient surge sweeping across the centuries	
THE GOSPEL OF LABOR	September 2-8
The dignity of labor is exalted in the gospel message	
NOW IT'S SCHOOL TIME	September 9-30
We study <i>The Master Teacher</i> , <i>The Wisdom of The Master Teacher</i> , <i>The Good Pupil</i>	

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CHURCHMEN in the News

"I CONSIDER Philadelphia my 'mother,' even if Wyoming is my 'wife,'" says Struthers Burt, author of the best seller, *Philadelphia; Holy Experiment* (New York, Doubleday. \$3.75). The spirited book which paints Philadelphia's picture from every angle possible was written by a man born in Baltimore, educated at Princeton and Oxford, resident rancher at Jackson's Hole, Wyo., and winter vacationer in Southern Pines, N.C. Enough to arouse one's curiosity. But Mr. Burt, admitting this is true, still claims to be a Philadelphian, bone of the bone, by two hundred years and more of descent. "I lived in Philadelphia until I was twenty-two, my family still lives there, and I am intimately connected with the city, and am there often in the winter. The place is filled with my cousins and other relatives" he says. "I was born in Baltimore because my father, a Philadelphia lawyer, married to a Philadelphia girl, happened to be in that city for two years on business. When I was about six months old I was brought to Philadelphia where by rights I belonged!"

Mr. Burt, a man of many activities, has to his credit, besides his many literary achievements, an honorary degree from the University of North Carolina, a decoration from Finland, and a listing in *Who's Who*. Impressive, but not unexpected, when he says of himself, "I am breathlessly interested in everything. Too much so for my own good. I am especially interested in politics, government, clean highways, and civic betterment, and manage to get on innumerable committees, much against my will."

Though he does not mention his Church interests, Mr. Burt is a most active and enthusiastic Churchman, and his ancestors' connection with the Church is as intimate as their ties with the city of brotherly love. The holy experiment of William Penn seems not to have penetrated the life of the Burt forebears, for the Episcopal Church claims their active support all through

Continued on page 22

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FORTH COVER. The bugler has sounded his last call for many young Americans who are returning to civilian life. Church colleges and seminaries are preparing for increased enrollments as many veterans resume an interrupted education. The Presiding Bishop's Committee on Returning Service Personnel is helping parishes to plan a program which will welcome their servicemen back to a deeper spiritual Church and community life. Monkmyer

High Adventure

"YESTERDAY morning I preached on A Little Journey into High Adventure, taking for my text the last three issues of FORTH," writes the Rev. S. R. Fisher, rector of St. Andrew's Church, Hanover, Mass., "and after the service eight new people, four of whom are on the vestry, asked to subscribe to your magazine." Since then other parishioners have requested subscriptions so that the vestry is on the way to the one hundred per cent class.

To the Presiding Bishop's Vestry Honor Roll, for FORTH subscriptions, have been added the Church of the Epiphany, Richmond, Va.; St. Paul's Church, Rahway, N. J.; Trinity Church, Pottsville, Pa.; St. Paul's Church, Cleveland Heights, O., and St. Michael's Church, Yakima, Wash.

A group subscription order entered by the Church school of St. Alban's Church, Bexley, Columbus, O., represents the third year of its one hundred per cent vestry coverage. Thirty-seven subscriptions received from Trinity's Church school, Houston, Texas, reflect an active Lenten program.

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JULY-AUGUST

FORTH

1945

WILLIAM E. LEIDT, Editor

The Church Goes With Our Men	Inside Cover
Frontispiece: General Patton Goes to Church	4
They Gave Courageous Witness By the Bishop of Chichester	5
Church Farm Meets Wartime Needs	6
Brazilian Church Attracts Young Intellectuals By the Rev. Custis Fletcher, Jr.	8
Church Built First Hospital for Negroes	10
Pioneers of the Bible: II.	11
Broader Anti-Leprosy Ministry is Planned By William Jay Schieffelin, Ph.D.	12
Igorots Risked Lives to Aid Internees By the Rev. Clifford E. Barry Nobes	14
"I Am Ready, the Lord Being My Helper" Three Missionary Bishops are Consecrated	16
Friendly House Serves Michigan War Workers	18
They're Off to Work Across the World	20
Churchmen in the News	1
Under Our Reading Lamp	28

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GENERAL GEORGE S. PATTON, JR., leaves the Church of Our Saviour, San Gabriel, Calif., with his wife (*left*) and his sister, Miss Anne W. Patton, a member of the National Council. When the General made his victorious return to the United States, he told Bostonians, "There is a little church out there where I was baptized and confirmed. God has been very good to me and I'd like to go there to give thanks to Him." Press Assn. Photo.

They Gave Courageous Witness

By the Rt. Rev. G. K. A. BELL

Bishop of Chichester



International News Photo

The Presiding Bishop lunches with the Bishop of Chichester (left).

From the Atlantic to the Pacific, Churchmen have been hearing of the condition of the Churches in Europe from the Bishop of Chichester. With the Rev. W. A. Visser 't Hooft and Dr. Marc Boegner, Bishop Bell spent May and June in the United States and Canada attending meetings of the World Council of Churches and in meeting with Church groups and others on the urgencies of reconstruction of Church life in Europe. In the accompanying article Bishop Bell tells something of the plight of the European Churches.

THROUGHOUT the war the Orthodox Churches of Greece and Yugoslavia, the Lutheran Church of Norway, and the Reformed Churches of Holland and France, to mention only a few instances, have given a courageous witness to the principles of the Christian Faith while their countries have been occupied by the enemy. How firmly, too, have they led in resistance to the Nazi persecution of the Jews! Now that their countries are liberated, it is clear that the Churches have a priceless opportunity to carry on the work of witness and leadership to their nations. But the damage done to them on the material side is very grave.

This is especially true of the Churches of Greece, Poland, Holland, Czechoslovakia, Norway, and France. But the loss in personnel, the financial sacrifices enforced upon the ministries of all communions, and the almost complete stoppage of candidates for the ministry are even more serious than the damage to buildings. All Churches, too, have suffered from what has practically been a starvation of religious literature. In 1942, the officers of the World Council of Churches led by the Rev. W. A. Visser 't Hooft, in anticipation of the end of the European war, created a special Reconstruction Department at Geneva. Similar reconstruction committees have been appointed in the various liberated countries for the purpose of collecting the facts; while in America, Great Britain, Switzerland, and Sweden committees have been appointed for the purpose of receiving information and raising funds to help meet the needs.

There is thus set up a sort of two-way traffic. The Churches in need will receive help from the American, British, Swedish, and Swiss Churches; but those Churches will receive spiritual help from Churches in formerly occupied countries which have given such splendid evidence of devotion to the Church's faith. By means of the World Council and the Reconstruction Department at Geneva, a new fellowship between Churches will be emphasized, and a new start for Church life in Protestant and Orthodox Churches throughout Europe made possible.

I should like to give particular emphasis to the Church in Greece, a country which has suffered three occupations during the war: Italian, German, and Bulgarian. I myself had the opportunity of hearing a personal report from Professor Alivisatos, the eminent representative of the Greek Church who was sent by the Metropolitan of Athens to represent him at the recent invitation of the Archbishop of Canterbury. The Church of England committee has particularly close association with the Orthodox Churches and I am sure that the American Episcopal Church will be especially drawn to helping that Church. It was remarkable how emphatically Professor H. S. Alivisatos, who is now in the United States, dwelt upon the needs of the clergy whose stipends have been reduced to starvation wages, the candidates for ordination whose training has to be secured and paid for, and the need for religious literature. But no Church must be forgotten. One great point to be borne in mind is the importance of keeping in close contact with the World Council Reconstruction Department and Geneva so that there should be no overlapping or undue neglect of the Churches in need.

In Great Britain there is a joint committee on Church Reconstruction in Europe. The Rev. M. E. Aubrey for the non-Episcopal churches, and myself for the Church of England, are joint chairmen. We have set ourselves the target of one million pounds sterling to be raised partly through the Churches and partly through a general appeal to the public.



Once a week Bostonians flock to St. Paul's Cathedral Farm Shop to buy fresh eggs, poultry, and vegetables raised by some thirty boys.

Church Farm Meets Wartime Needs

ST. PAUL'S BOYS GROW AND SELL BOSTON'S BEST PRODUCE

A LINE of wartime customers extending around the corner drug-store or in front of a movie house is a normal sight in any city or town today. A stranger to Boston Common, however, might be surprised to see such a line forming at the office building entrance to St. Paul's Cathedral an hour before opening time. But to the many downtown office workers who make up this line, it is neither strange nor surprising: it is commonplace. It is a Boston *must*. St. Paul's sells the best eggs, poultry, and vegetables in the city; all at ceiling prices. If you are at all inquisitive, the policeman on duty will point with pride to the young men behind the store counters as he tells you, "High school kids—they

raise it themselves—you can't beat it anywhere!"

All this happens once a week because St. Paul's Cathedral runs a farm. Besides the sixteen-year-old store manager and his three clerks, there are thirty more boys who have helped to get these things ready for the store. And, although the store is the Farm's very practical way of meeting many of the farm bills, it is not the products of which the policeman is proud, but the boys who raise the products.

Three years ago, St. Paul's Cathedral converted its summer vacation camp into a work farm. In coöperation with the State and Federal authorities, thirty-five Greater Boston boys volunteered to work ten weeks in

a great victory garden at Hubbardston, Massachusetts. They were from different creeds and economic backgrounds, but they were all at the Farm to do one job: to raise as much food as possible. It was a high-spirited crowd, because any one of them might have stayed in the city and earned a good wage. But they sacrificed their whole vacation and money in the bank to help with the wartime shortage of food. So the farm work was not a chore, but a challenge.

That first year, there was almost no equipment with which to work. But since then, the boys have proved their worth, and many of Boston's public-spirited citizens have joined the boys' efforts with their financial support. The

first crop of potatoes was sprayed by dipping twigs in a tin can, and shaking the liquid on the vines. It was not bad, though, because there was plenty of man power. Soon a hand spray was given to the farm, and while this was a gain, it still took two weeks to spray three acres. The following year, everybody was cheered to see two shining new pressure pumps on wheels. And the boys who have to go into the service this year hope that when they return, there will be a power-driven spray. There was one cow and a horse when the first farm boys arrived; now there are sixteen head in a modern barn. The first twenty hens were quite an eyeful to a city boy, and nobody ever guessed that there would be three thousand Cathedral chickens. It was a real disaster when one of the four dozen eggs was broken in the first load of produce to come to Boston. But now, one dozen out of four hundred and fifty would hardly be missed. And rather than being safeguarded under

the driver's feet, it now takes a two-ton truck to bring the produce.

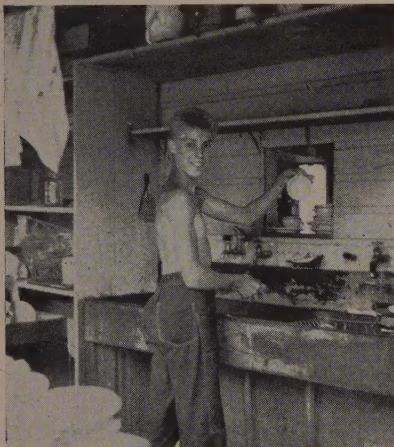
As incredible as this growth sounds, it has been possible by hard work and New England shrewdness. The boys have learned these virtues from the Cathedral farmer and his family. They are from down-east Yankee stock, and they know what it is to work a rocky New England farm. Their meager equipment was all there was that first year. But catching their enthusiasm and interest, the boys have learned what it is to live and work on a farm. They have cleared fields, repaired and painted buildings, cut cord wood and lumber. They have seen calves born, chickens hatch, and seeds spring forth. They have known days when their feet were scorched on the hot soil, and when they were soaked to the skin by a heavy rain. And they were not satisfied to be there just in the summer, but many of them go each weekend during the winter.

The actual running of the farm is done by the boys themselves. The older and more experienced boys are elected to offices making them responsible for the work, rules, and discipline. Each branch of the work is supervised by a boy, and the success or failure of that work rests mostly on him.

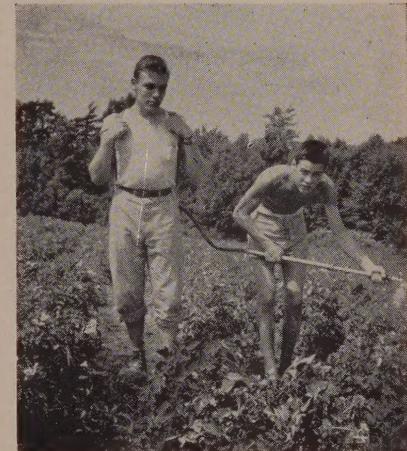
The boys are very much a part of

the town, because they are called to help with the neighbors' weeding and harvesting. The Farm truck carries many of the smaller farmers' produce to the Boston market. Every Sunday morning they go to the village church for a community service.

But why should a cathedral run a farm? Dean Edwin J. van Etten will tell you that it was started as a sort of experiment. St. Paul's had an unused farm, and there was a nation-wide call for farm helpers. In any community the young men are looking for a real challenge. The combination of these things brought about the Cathedral Farm. Dean van Etten believes that every church or town has some similar opportunity. It may be a printing press, or a radio repair shop, or a group of hospital volunteers. With capable leadership, all different boys meet on a common ground, living together and working for a definite good. That is why St. Paul's Cathedral runs a farm.



KP duty (*left*) is one of the chores cheerfully shared by boys. The growth and development of the Farm have been rapid. Potato sprayer strapped to boy's back (*right*) has been replaced by shining pressure pumps on wheels. From a one cow and a horse beginning, a modern barn now houses sixteen head (*left, below*). The Cathedral farmhouse (*right, below*).



Brazilian Church Att

TEACHERS AND SCIENTISTS ARE OUTST



Many of Southern Brazil's young leaders attend Ascension Church, Porto Alegre.

By the Rev.
CUSTIS FLETCHER, JR.

THE processional hymn was over and everyone was waiting for the Ven. Nemésio de Almeida, rector of the Church of the Redeemer in Rio de Janeiro, to say *O Senhor está no seu Santo Templo* (The Lord is in His Holy Temple), but instead he came to the center of the sanctuary and announced that Morning Prayer would be preceded by the Blessing of the Professional Rings of two recent university graduates. During the singing of a verse of a hymn the young engaged couple, members of the Church, came forward. Archdeacon Nemésio spoke of the significance of the rings, of how each profession was distinguished by some precious stone mounted with symbolic designs in a ring. At the end of years of study these young people were now honored graduates of one of the capital's schools, and before beginning activities in their chosen profession they wished to have their rings blessed in the Church.

Taking the rings and placing them on the opened Prayer Book, Archdeacon Nemésio turned to the altar and asked God to bless both the rings and their wearers, beseeching Him to preserve them from temptation ever to lower their profession, and asking that their Christian example might bring



Miss Mary Tweedie (above), and her sister, Dr. Ruth Tweedie, (right), are active members of Ascension Church, Porto Alegre



others to the knowledge of God. The couple knelt for a blessing. The rings were then replaced on their fingers and the rector gave both a Brazilian *Abraço*, an embrace.

This ceremony is an illustration of the attractiveness that the Brazilian Episcopal Church has for the newer intellectual classes of Brazilian youth.

Two Boys from Cachoeira

Some years ago there came to the Southern Cross School in Porto Alegre two young boys from the City of Cachoeira. Their father had heard of the school and thought it would give his sons a better education than could be obtained locally. As boarding students they attended the Church of the Ascension every Sunday morning. They loved their school and were delighted with the orderly services, and their parents consented to their confirmation. After graduation both taught in the school, while continuing other studies; Ruy Simoes, the short, stocky elder brother went to the Medical School of

the University of Porto Alegre, while Plinio, his taller, younger brother, attended the Theological School.

In order to support himself, since teaching did not pay all his expenses in the University, Ruy became an announcer for Radio Farroupilha (PRH2). Later when his other work became heavy, he thought to resign this position, but at the insistence of the head of this large station, he continued speaking at the microphone for two years. Meanwhile he had become an instructor and later a professor in the Department of Histology at the Medical School. He was chosen by the International Institute of Education for a scholarship at St. Louis' Washington University so that he could do research work under Dr. Caudry, world-famed specialist in the cell. This might seem enough work for any man, but Dr. Simoes is also the headmaster of the Southern Cross School, and has been a vestryman and treasurer of Ascension Church for a number of years. Dr. Simoes is assisted at South-

Young Intellectuals

LAY LEADERS IN THEIR COMMUNITIES



Dr. S. D. da Silva (*left*) began Brotherhood chapter at Southern Cross School, of which Dr. Ruy Simoes (*above*) is headmaster.



H. Armstrong Roberts

Monumental figure of Christ overlooking Rio is inspiration to many young Brazilians.

ern Cross by his brother, the Rev. Plinio Simoes.

Doctor is Lay Leader

In Brazil as elsewhere certain pol-lens may bring out a rash on susceptible people. Samuel Duval da Silva, slim, handsome son of the late Archdeacon of Pelotas, discovered that he was sensitive to the aroeira, after one of the annual retreats on All Souls' Day of the Porto Alegre chapters of the Brotherhood of St. Andrew. By the simple expedient of opening an umbrella whenever he is beneath an aroeira he has been able to avoid a repetition of the rash. Dr. da Silva, while pursuing his medical studies at the University of Porto Alegre, was the Executive Secretary of the Brotherhood, and a member of the chapter at Ascension Church. He founded the Junior Chapter at the Southern Cross School. He now has a large practice in the City of Pelotas and carries on a clinic among some of the colonies (as the settlements of Brazilians, Italians,

and Germans are called). Despite his constant activities, he manages to find time to attend the Church of the Redeemer in Pelotas.

Sisters Promote Good Feeling

Coöperation and good feeling mark the relationships of the so-called Evangelical Churches in Brazil. Occasional Union Services are held, and in Porto Alegre these usually take place in Trinity Church. Last year a city-wide service for the young people of the Episcopal, Lutheran, Methodist, and Baptist Churches was held with the Rev. Jose Del Nero, one of the younger Episcopal clergy, as the speaker.

An active example, but in a slightly different way, of this coöperation is Miss Mary Tweedie, communicant of Ascension Church, Porto Alegre, who has taught in the American Methodist School for a number of years. She also has been active in the school's administration. In recognition of her devotion she was given a scholarship in Scarritt College for Christian Workers

in Nashville, Tenn. Her free evening is Sunday, when she attends Evening Prayer at Ascension.

Many of her co-workers are American women. They are often present at the monthly services held according to the English Prayer Book in Ascension Church.

Her sister, slim and pretty Dr. Ruth Tweedie, has long been an active member of the Altar Guild at Ascension. She is a recent graduate of the Medical School of the University of Porto Alegre, and at the present time is the head of the pediatrics section of the *Santa Casa de Misericordia*, the municipal hospital.

Mission Begun in Local Jail

António Joaquim Texeira Guedes through the *União da Mocidade Episcopal* (YPSL) of the Church of the Redeemer in Pelotas came to know the Episcopal Church, and decided to enter the ministry. After his course at the Theological School in Porto Alegre, he became assistant to the Rev. Egmont Krischke at the Church of the Crucified in Bagé (Bishop Pithan's old parish.) Last year he became the rector of this self-supporting parish and has carried on a very active ministry. In less than a year, under his able leadership, the parish has tripled its budget. Through the Brotherhood of St. Andrew a mission was begun in the local

Continued on page 25



Emily Marie Nixon, R.N. (*above*), superintendent of Good Samaritan Hospital, Charlotte, N.C., is a graduate of St. Agnes' Hospital Training School, Raleigh, N. C.



Graduates (*above*) of Good Samaritan Hospital (*below*), well-trained Christian nurses, find service in public and private institutions.



The nursery marks a new step in hospital's growth. Modern equipment, such as five incubators, is now in use.

Church Built First Hospital for Negroes

THE Good Samaritan Hospital, Charlotte, N.C., was the first hospital in the United States built and operated exclusively for Negroes. It was dedicated in 1891 as an institution of the Diocese of North Carolina to provide for the sick and destitute. When the hospital was opened, the Negroes of Charlotte regarded it with fear and distrust. Many refused to enter as patients until they were beyond help. Today, fear replaced by confidence, thousands receive the finest care in the one-hundred-bed hospital. Three operating rooms, one an emergency, and a separate maternity section are in constant use for those who are unable to pay as well as for those who can. Nearly seventy-two per cent of the hospital's work is free. The hospital's life centers in the chapel where morning prayers begin each day.



Pioneers of the Bible

CAN YOU IDENTIFY THEM BY THEIR FIRST NAMES?



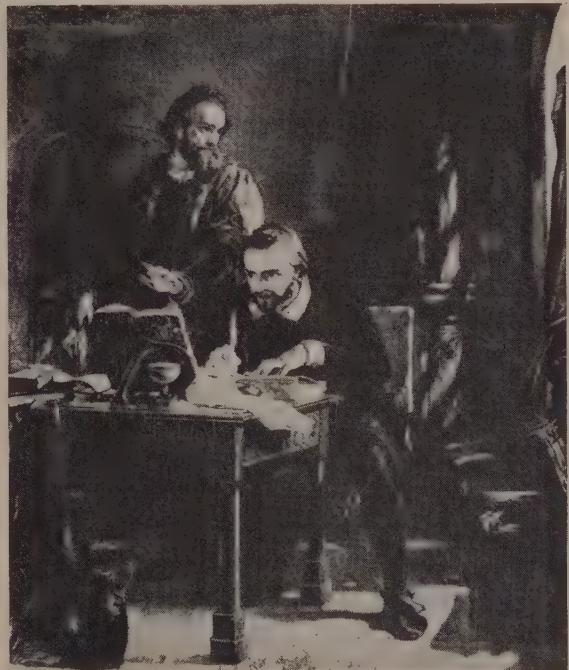
1. MARTIN . . . translates the New Testament into German, 1522.



3. JOHANN . . . prints the first book, the Bible, 1456.



2. THOMAS . . . 's Great Bible is presented to King Henry VIII, 1539.



4. WILLIAM . . . translates the Bible first printed in English, 1526.

This is the second in a series of three pictorial Bible quizzes. Please turn to page 26 for the answers.

sion to Lepers is embarking upon a broadened program of leprosy prevention, destined to inaugurate a new era of health and usefulness for millions of Asiatic and African peoples.

Known as the Five Year Postwar Anti-Leprosy Program, it will be carried on in direct coöperation with fifteen Christian bodies and a board of distinguished medical consultants. India, China, Burma, Korea, Belgian Congo, Ethiopia, Thailand, and Liberia will reap the benefits of the plan, to be set in motion immediately after the end of the war in the Pacific.

Though there are few cases of leprosy in the United States, the statistics on the number of cases throughout the world are startling. In the countries chosen for the program, here are the estimated figures:

China, 1,500,000 cases; India, 1,000,000 cases; Burma, 200,000 cases; Belgian Congo, 200,000 cases; Ethiopia, 100,000 cases; Korea, 75,000 cases; Thailand, 20,000 cases, and Liberia, 15,000 cases.

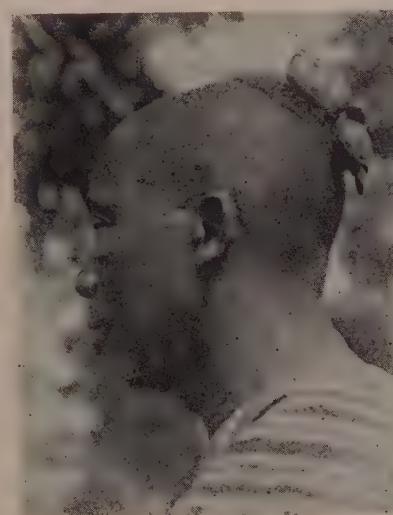
The crying demand in these areas is for competent personnel to teach leprosy prevention. The major operation in the Postwar Anti-Leprosy Program will therefore be to set up training centers near leprosariums, medical schools, and hospitals to train Christian nationals as nurses, clinicians, technicians, dressers, rural leprosy workers, and other medical and nursing aides. After intensive training, they will move out into the towns and villages to teach health education and to conduct rural clinics for medical treatment. The training centers will be permanent, and new groups will be in attendance constantly. A campaign of popular education on leprosy prevention, using the latest types of audio-visual aids, will be instituted in each country simultaneously.

Christian missions have always looked upon the victims of leprosy as their particular responsibility. When the Churches began to send missionaries overseas a century ago, these devoted Christian men and women were touched by the pitiful plight of the many thousands suffering with leprosy. Their sickness was viewed as a visitation from the devil. They were stoned and driven from their homes, to seek

Continued on page 30



American medical aid gives hope to India's lepers. Here they receive injections at roadside dispensary (above). "Medicine" bags worn by Liberian (left below) are being replaced



by modern medicine. Liberians trained at St. Timothy's Hospital, Cape Mount (right), help care for Massateen lepers. Palo Seco Leper Colony, Canal Zone (below).





International News Photo

Internees lived in rude nipa huts in Santo Tomas courtyard.



Acme

Communal cooking facilities are shared by all camp members.

Igorots Risked Lives

GIFTS OF FOOD AND CLO

By the Rev.

CLIFFORD E. BARRY NOBES

It was Christmas Day, 1943. It was one of the two days during our three years of imprisonment on which the Japanese allowed friends of the internees to visit in the Camp. Elena, formerly a matron in the All Saints' Mission Dormitory, Bontoc, had brought in a basket heaped full of food. She reached into her purse and brought out several hundred pesos "for the Bontoc missionaries." I protested that her gift was too generous; that she, in view of the inflationary conditions outside would need the money for herself. "No, please! For many years you Americans have helped us. You are all so thin now. You are starving. Now we must help you!"

Elena went on to explain that all our former employees, our former pupils, our native converts were unanimous in their desire to help us. Getting money was no problem. The problem was only to get it into Camp, for the Japanese were keeping careful lists of all Filipinos showing friendliness for the Americans. The Igorots, she assured me, would feel very much hurt if

they were not permitted to help us.

There was no question but that we needed outside help. No one could have survived on the starvation rations issued by the Japanese. At our lowest point, we were fed two scoops of moldy cornmeal mush each day; about three hundred calories, one-quarter of the amount estimated necessary for bare subsistence. We had to supplement this diet with whatever we could find. In one of the camps the internees regularly hunted for slugs, worms, grasshoppers, edible weeds, and other items not generally included in the American diet. Rats became

numerous because all the cats had been eaten.

The Japanese permitted the internees to purchase food through the officially operated store. But prices were fantastic. Peanuts reached 285 pesos a pound. Milk powder sold for twenty-five dollars (in honest U.S. currency) a pound. Eggs cost 15 pesos each when available! Most of the time food could not be bought. It was through the regular receipt of food baskets from the outside, from Igorots who were Christian, that we received the extra food necessary to sustain life.

Since our release, meager reports

Cots and hammocks cramped women's small living quarters.

British Co





Three Lions
Games, sports had recognized places at All Saints' School, Bontoc.

o Aid Internees G WERE HEROIC SACRIFICES

from behind the Japanese lines, most of the Igorot country is still behind the lines, reveal that some of those who befriended us already have paid for their friendliness with their lives. They knew they were taking a risk when they showed their willingness to help, but that did not deter them.

Money and food were not our only needs, nor were Christians whom we knew the only friends we had. We needed clothing. We were required by the Japanese to do all the work within the limits of the Camp. Felling and splitting trees and hauling them four or five kilometers is hard work, espe-

cially when one is perpetually hungry, and it is rough on clothing. The men tried to make their rags last by dressing for these outdoor details in nothing but loin cloths. The Igorots were able to catch glimpses of us over the fence. Word quickly spread that we were nearly naked. Our Chinese congregations in Manila, none of whose workers were interned in our Camp, made a collection of clothing, at a time when clothing of any sort was commanding exorbitant prices on the black market, and sent it into Camp for us.

Time and time again when I went out with the garbage detail, hauling



All Saints' Church, Bontoc, is totally destroyed.

All Saints' School, Bontoc, is now completely destroyed.



garbage three miles to the nearest stream for disposal, Igorot children would dart from the houses along the road, braving the anger of the armed Japanese guards, to hand me, and others whom they did not know, a few bananas, a few sweet potatoes, an ear of corn, or a bit of rice. They were Christians. They saw our need, and they remembered that charity is a Christian duty.

These same Igorots are today sheltering dozens of the heroes of Bataan, American prisoners who managed to escape from the death camps and who sought refuge in the hills. The Igorots, at the risk of being beheaded for harboring enemy soldiers, have fed and clothed them throughout the long night of Japanese occupancy. Some of these men have managed to get to American airstrips and have been repatriated. I travelled home with two of them. They told me of numerous instances of assistance from the Igorots. They told me that they had expected to find the Igorots savage headhunters, but to their surprise had found them to be Christians; Christians who were eager to risk their lives to help our men.



The Presiding Bishop and clergy accompany the Rev. Conrad H. Gesner to his consecration.



Co-consecrators attend during examination.

"I AM READY, THE LORD BEING MY HELPER"



Hearts join in prayer at consecration of the Rev. Arthur B. Kinsolving, II (second row, center).



Presiding Bishop administers the Bread

"I AM READY," was the pledge taken by the two new missionary Bishops, Conrad H. Gesner, of the Diocese of North Dakota, and Arthur B. Kinsolving, II, consecrated during the same service. The two new Bishops are all sons of clergymen, two of whom are brothers.

¶ Dr. Gesner was consecrated Bishop of the Diocese of North Dakota on May 2. The son of the Rev. Dr. George Gesner, he has been in the ministry since 1935. His entire ministry was in South Dakota prior to his appointment to the Diocese of North Dakota, where he has been rector of Minneapolis' largest parish.



R. Heber Gooden by Presiding Bishop.



Arthur B. Kinsolving, II, is invested with complete bishop's habit at Pittsburgh service.



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Holy Communion is celebrated at the Gooden consecration. **Dr. Gooden** (FORTH, May, pp. 14-15) was consecrated Missionary Bishop of the Panama Canal Zone, May 8, in St. Paul's Cathedral, Los Angeles. His father is the Rt. Rev. Robert Burton Gooden, Suffragan of Los Angeles. **Dr. Kinsolving** was consecrated Missionary Bishop of Arizona, May 29, in his own parish, Calvary Church, Pittsburgh. He is the son of the late Lucien Lee Kinsolving, first Missionary Bishop of Brazil, and nephew of the late Bishop of Texas, the Rt. Rev. George H. Kinsolving.



Procession enters St. Paul's Cathedral, Los Angeles, for the consecration of R. Heber Gooden as third Missionary Bishop of the Panama Canal Zone.

G.F.S. Friendly Michigan



Bishop Frank W. Creighton (*left*) participates at opening of Friendly House at Wayne.

NUMBER 35244 Norris Street represents much more than a house number to the residents of Wayne, Mich., and the neighboring towns. It is the home of Friendly House, a recreational center conceived by the Girls' Friendly Society of the Church, and sponsored by the National Council in coöperation with the Diocese of Michigan, its War Emergency Board, and St. John's parish, Wayne.

Friendly House, a little five-room "home" with a big heart, reflects love and labor from its fresh paint job to its shining walls and polished floors. Made over a little less than a year ago to serve as a social center, it is the meeting place for Wayne County, a war industry area that has swelled in population from 25,000 to 100,000.

War Caused a Crisis

With the call to war five years ago came the demand for war workers in the great, converted automobile plants of Detroit and its environs. In a radius of a few miles around Wayne, the heart of the district, are located the Ford Willow Run Bomber Plant and the Chrysler Tank Arsenal, the Stinson Division of Vultee Aircraft, and Bendix, the American Brake Blok Company, the Diecraft Tool and Die Works, and others. Despite the conclusion of one part of the war, these plants are still functioning at top speed and still require their thousands of men

and women who came from all parts of the country to work.

Almost as soon as the influx began, it was obvious to the Wayne community that there would be broad problems of basic human relationships. The resultant problems of housing and recreation were minor in comparison with that of integrating the old and new communities. There were hundreds of young women away from home for the first time, who found no proper place to meet one another and no organizations to unite them in their common interests. The facilities of the community were not prepared to meet this situation. Families with roots in different regions lacked the initiative and the means to seek new friendships. They kept to their crowded living

quarters and were bored by the deadly routine of all work and no fun, or else resorted to the few commercial recreations available. But, as in every war industry area, the children were hardest hit. Servicemen's wives and young women with babies had to stay home unless there was some place where their offspring could safely be left for a few hours. In the case of older children whose parents worked on long shifts, some center for recreation had to be provided.

No Recreational Facilities

These strangers to town were and are housed either in trailer camps or in government housing projects. The trailer folk were transient and the one tiny social hall provided by the government did not accommodate adequately all the residents of the Norwayne settlement. This was the situation that the Church tried to meet and solve through Friendly House.

Situated on property owned by St. John's Church, Wayne, the House was in need of a basement as well as a thorough making over to be of practical

Basement is popular for parties. Here Miss Olive Meacham is hostess to children.



Friendly House Serves Volunteer Workers

use as a meeting place. Full of zest and spirit, the townspeople and outsiders, too, under the leadership of Miss Olive Meacham of the Girls' Friendly Society, set to work. Not least of those to put his hand to the hammer was the Rev. Waldo R. Hunt, rector of St. John's; and funds and help came from G.F.S. groups in neighboring parishes. When, after months of effort, the work was completed, the last wall plastered and painted, the last picture hung, the house was dedicated by the Rt. Rev. Frank W. Creighton, Bishop of Michigan.

Friendly House does not hope to serve everyone personally; its size alone limits its capacity. But through its initiation of clubs and organizations and through its trailer which travels to other communities with a public address system and visual aids, it hopes to reach out to the whole community with a constructive recreation program.

The House is open day and night, and all kinds of activities are carried on. The main room is used for meetings of the Wayne branch of the American Association of University



Seasonal displays catch attention and add interest to Friendly House's general room.

Women, the Coördinating Council, the Norwayne News Committee, and miscellaneous groups. The Pop Inn, formally opened in May, with its snack bar and juke box, is the realization of a dream of the coke and rug cutter crowd. Weekly dances keep young feet beating a path to the door and to the latest swoon disc. When the high school girls wish to get together alone, and they do, for the average attendance is sixty, they come to the Girl's Day meetings. The Hi Commercial Club has its turn also, and it turns out by the fifties for affairs at Friendly House.

Activities for Young and Old

While youth is having its day, the younger brothers and sisters are not omitted. Both junior and senior Girls'

Friendly groups carry on their usual activities. Girl Scout leaders attend handcrafts class in the Craft Shop, being intrigued by such arts as marionette making. The boys are kept occupied by the Friendly Indians Club under the guidance of volunteer workers. For all those who wish to be the life of the party, there is Jimmy Hunt's Tap Dancing Class.

Another aspect of Friendly House is its outreaching service to the region. Benefit bridges and parties are sponsored by various clubs. Special parties are given for mothers and children, and the young ones themselves entertain with pageants and plays. Weekend courses on social service are planned for young people. Those who seek advice about problems or problem children come to Miss Meacham, the House's director, for personal conferences. As yet there is no provision for babies' care, but if the need grows, a superintendent will be placed on duty to watch over Baby while Mother shops or goes visiting.

No More Loneliness

This experiment in Christian living is an ever-expanding, ever-adaptable project. Already it has touched hundreds of homes. When peace comes, Friendly House will continue to serve, having before it the goal of building friendships, believing that the basic human problem of thousands today is loneliness.

An enthralled audience watches a pageant put on by the House's younger members.





China-born Nancy Wilson, R.N. (right), leaves her Kentucky work to serve at Fort Yukon, Alaska.



Look Magazine



The Canal Zone is destination of the Rev. John R. Chisholm (above) and D. E. Richards (far left).

They're Off to Work Across the World

CHURCH OFFERS WIDE VARIETY OF PEACETIME VOCATIONS

THE war has given new appreciation of the Church's Mission. Men and women in the Armed Forces have "found the Church there" and have rejoiced; and those at home have given thanks for what this has meant in lives saved. Nevertheless the Church today faces a greatly increased missionary opportunity. The National Council is not only stimulating missionary appointments to take effect immediately, but is also making provisional appointments which will take effect in the future as personnel and fields are again available for work.

Miss Nancy R. Wilson, R.N., who is going to the Hudson Stuck Hospital, Fort Yukon, Alaska, as missionary nurse, has been riding the trail in Kentucky as a member of the Frontier Nursing Service. From a hospital base in a small mountain town, she has traveled many miles, scaling steep trails, and fording rivers in flood to help care for some ten thousand people without other medical facilities.

The daughter of the Rev. James M. Wilson, superintendent of St. Luke's Hospital, Shanghai, Miss Wilson was born in Hangchow, China, twenty-eight years ago, and hopes to return to China as a missionary nurse after the war. She is a graduate of the nurses'

training school of the Children's Hospital, Louisville, Ky., Simmons College, Boston, the General Assembly Training School, and the Frontier Nursing Service's Graduate School of Midwifery.

Alaska is no longer an isolated ear on the North American continent. Since the beginning of the war, great highways and air routes have carried thousands of servicemen and women, government employees, and industrialists into her very heart. The door is open for the Church to extend her ministry to many of these people who plan to make Alaska their permanent home after the war. The Church, which played an important part in the transition of the old Alaska into a modern nation, will help to mold a new Alaska, a commercial nation linking America with Russia and the Far East.

Mrs. Lois W. Cox of Berkeley, Calif., is going to Alaska to be secretary to Bishop John Boyd Bentley, treasurer of the missionary district, and business manager of *The Alaskan Churchman*. Mrs. Cox is a graduate of North Texas Teachers College and has studied education at Highlands University, Las Vegas, Nev., and sociology at Peabody College, Nashville, Tenn.

A keen sense of humor has endeared Miss Olive C. Brower, R.N., to patients and co-workers alike since her arrival in April at St. Mark's Mission, Nenana, Alaska. Directing her studies toward public health, she graduated from St. Luke's Hospital Training School, Chicago, Ill., and holds a degree in Public Health Nursing from the University of Michigan. She was a member of New York's Visiting Nurse Service, and just before going to Alaska completed a course in midwifery at the Maternity Center Association, New York. Miss Brower takes to Alaska a wealth of experience with patients, undergraduates, and as a leader of a group of underprivileged expectant mothers.

Miss Fannie M. Parkin, nineteen-year-old cousin of Dr. Lula M. Disosway, has answered the call to adventure, and volunteered as cook at Hudson Stuck Hospital, Fort Yukon, Alaska. She recently has been Progress Representative for the Naval Aviation Supply Office in Philadelphia.

A veteran China missionary, the Rev. Edmund L. Souder, who has been rector of St. Michael and All Angels', Cincinnati, since 1938, has returned to active overseas service. Formerly a member of the Diocese of Hankow,

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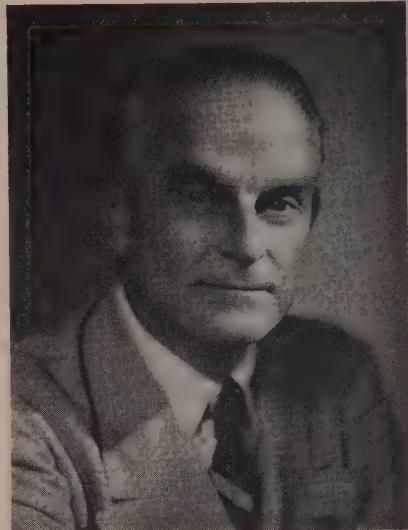
Churchmen in the News---continued from page 1

the years; and Nathaniel Burt, the author's grandfather, was a leading layman, friend of many bishops.

Of Struthers Burt's own activities in the Church, much can be said, too. He was for several years on the Bishop's Council of Wyoming, when the Rt. Rev. Nathaniel S. Thomas was Missionary Bishop; and the present bishop, the Rt. Rev. Winfred H. Ziegler, is his close friend. His book, *The Diary of a Dude Wrangler*, tells of St. John's Hospital, Jackson, Wyo., in what was once a huge and frontier parish. He has been a director of this Church hospital since its beginning.

Mr. Burt also loaned his literary talent to the cause of Sherwood Hall, a Church School for boys in Laramie, Wyo., where he was a director for many years, by composing its school hymn. He served, too, on the committee which brought out the new revised Hymnal of 1940.

Wherever he is, in Wyoming, Pennsylvania, or North Carolina, Mr. Burt is a regular Churchgoer.



Struthers Burt, author of *Philadelphia: Holy Experiment*, is a descendant of an old Episcopal family of that city.

To Create and To Build

COLONEL Blake Ragsdale Van Leer, a communicant of St. Luke's Church, Atlanta, Ga., observes this month the completion of his first year as president of the Georgia Institute of Technology. An officer in the Engineers Reserve Corps since 1928, he became a colonel in the General Staff Corps, A.U.S., in 1943, serving as chief of the facilities branch, Army Specialized Training Division, with headquarters in Washington, D.C. A well-known engineer himself, he has devoted much of his life and energies to the education of young men fired with the same dreams: to create and to build.

Born in Mangun, Texas, now Oklahoma, Colonel Van Leer began his engineering career upon his graduation from Purdue University in 1915. He took graduate degrees in mechanical engineering from the University of California and Purdue University. World War I put a temporary halt to his studies. As a first lieutenant in the 316th Engineering Corps, A.E.F., in 1917, he was able, however, to put to practical use his years of study. He was a recipient of the *Croix de Guerre* while in France. Following the Armistice he enrolled as a student at

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CHURCHMEN---continued

the University of Caen, France. On his return to the United States he taught hydraulics at the University of California. In 1927 he returned to Europe to study as the recipient of the Freeman Traveling Scholarship from the American Society of Mechanical Engineers at the University of Munich.

Thenceforth, he was successively engineer for the Southern Pacific Railroad, assistant secretary of the American Engineering Council, dean of engineering at the University of Florida, and until 1944, was dean of engineering at the consolidated colleges of engineering at the University of North Carolina and the North Carolina State College at Raleigh.

Colonel Van Leer, finding time to contribute articles on hydraulics to engineering journals and edit the American Engineering Council *Bulletin*, has undertaken many extracurricular assignments for the welfare of his community. He was Florida's representative on the United States Coast and Geodetic Survey, technical adviser to the Emergency Relief Administration, technical adviser to the Florida State Planning Board, and water consultant to the National Resources Commission.

Colonel Van Leer is married and has two sons and a daughter.

Better Race Relations. Churchmen on the board of directors of the American Council on Race Relations, sponsored by the Julius Rosenwald Fund and the Marshall Field Foundation, are Bishop William Scarlett of Missouri and Lester B. Granger of St. Martin's (FORTH, February 8, p. 8), New York City, a director of the National Urban League.

Havana-bound. The Rev. Elden B. Mowers, rector of Zion Church, Philadelphia, Pa., goes to Havana, Cuba, in July, to be dean of Holy Trinity Cathedral. He succeeds the Rt. Rev. R. Heber Gooden, new Missionary Bishop of the Panama Canal Zone (FORTH, May, p. 14). Mr. Mowers, a native of Detroit, is a graduate of the University of Chicago, the University of Pennsylvania, and the Philadelphia Divinity School. He has had parishes in Huntington and Gary, W. Va., since his ordination in 1935.



Col. Blake Ragsdale Van Leer, communicant of St. Luke's Church, Atlanta, is president of Georgia Institute of Technology.

Patients Read FORTH

DOCTORS in St. John's Parish, Newtonville, Mass., have all received a letter from their rector, the Rev. J. DeWolf Perry, Jr., asking them to put a copy of FORTH in their waiting rooms.



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The Rev. T. L. Caution Begins New Work

THE Rev. Tollie L. Caution, energetic vicar of St. Luke's Church, Convent Avenue, New York, began his duties as the National Council's Secretary for Negro Work on June 1. He succeeds the Rt. Rev. Bravid W. Harris, recently consecrated Bishop of Liberia (FORTH, June 6, 7).

Mr. Caution is widely known among Negro clergy and lay people. He is president of the Conference of Church Workers among Negroes of the First and Second Provinces. Negro clergy, lay leaders, and members of the Woman's Auxiliary who comprise the conference know him as a good organizer and administrator of both Church and community affairs. Mr. Caution is also president (1943-1946) of the General Alumni Association of Lincoln University, his Pennsylvania alma mater. He is a member of the faculty and leader, especially of youth work, at the summer Conferences of St. Paul's Polytechnic Institute, Lawrenceville, Va.

Before coming to New York in 1944, Mr. Caution was for some years rector of St. Augustine's, Philadelphia, which he developed into a large, highly organized, and successful parish with one of the largest youth groups in the city. At St. Luke's, New York, located in a rapidly changing area of the city with an increased colored population, (FORTH, February, page 10), Mr. Caution has taken an active part in community affairs. He has been especially helpful in teen-age problems in Harlem. Under his leadership St. Luke's has grown from 300 to 700 communicants since 1944.

Mr. Caution was born in Baltimore, Md., where he attended the public schools. He graduated *cum laude* from Lincoln University and entered the



The Rev. Tollie L. Caution

Philadelphia Divinity School from which he graduated *magna cum laude* in 1929. He received an M.A. from the University of Pennsylvania in 1929, and was ordained to the priesthood a year later.

The new Secretary for Negro Work is married and has one son, an aviation cadet at Tuskegee Institute in Alabama.

ONE of the world's more remote missions is at Aklavik in the British Diocese of the Arctic, which includes northern Canada from Yukon Territory to Baffin Land. The mission has a well-furnished dental clinic. Each summer the bishop flies an experienced dentist to Aklavik to take care of accumulated troubles. This year the borrowed dentist is one on leave from Occupied China.

Two water buffalo were turned out of their stalls recently to provide two new classrooms for overcrowded St. James' High School, normally of Ankiing, now refugee in Free China.

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Brazil Attracts Youth

Continued from page 9

jail, but this is but a small part of the work that is carried on in the frontier city. There are some eighteen missions, Sunday Schools, and institutions besides the Church of the Crucified in the city and nearby towns. The stocky figure of *Reverendo* Antônio is well known everywhere. *Dona* Alady, his wife, is a graduate and former teacher in St. Margaret's School in Pelotas, and through her experience with young girls, has been able to create two successful organizations for girls: The Fleur de Lys and the Sisterhood of the Holy Cross (which has the same work as the Brotherhood of St. Andrew).

Law Student Opens Mission

Senhor Gerson Silveira, tall, young superintendent of the Church school of the Church of the Redeemer in Porto Alegre, is a law student at the University of Porto Alegre. Despite his studies, he finds time to take a real part in Church activities. He is the head of the newly formed chapter of the Brotherhood of St. Andrew. Under his leadership the Brotherhood has begun a new Sunday School in an unchurched portion of the city. He has taken an active part in the formation of an interchurch group of university students which seeks to make college men more aware of Christianity. His high ideals and pleasing personality will do much to make this new movement a success in the University of Porto Alegre.

The Episcopal Church in Brazil is aware of her opportunities among Brazilian youth and seeks in various ways to bring young men and women

into the Church. The enthusiastic response of youth is encouraging, and means much to the Church, and, quite as important, it means that society will undergo a great change as these practicing Christians take their places in life as doctors, lawyers, engineers, and members of other professions.

THE Rt. Rev. A. B. Elliott was enthroned on June 16 as Bishop of Dornakal, India. He succeeds the late Rt. Rev. V. S. Azariah.

All Are Churchmen

ALL 1,300 Koreans in the civilian camp at Susupe, Saipan, are Episcopalians as a result of the work of the Rev. Noah K. Cho, Korean clergyman from Honolulu. Mr. Cho, who spent several months on Saipan (FORTH, May, p. 18), was sent there at the request of General Sanderford Jarman, commanding officer. Both Marines and Koreans found him a brave and friendly leader.

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PIONEERS of the BIBLE

Answers to Quiz on Page 11

● 1. **LUTHER**—In the Castle of the Wartburg in Thuringia Martin Luther, in uninterrupted meditation and study, produced his German translation of the New Testament, published in 1522. The entire German Bible was not completed until ten years later.

● 2. **CRANMER**—In 1539 the English Crown issued its first Bible with the aid of the prelate Thomas Cranmer. Cranmer's Great Bible, as it was called, is seen here presented by Chancellor Cromwell to Henry VIII, when the king granted his warrant royal allowing all his subjects to read it, thus making the English Bible free.

● 3. **GUTENBERG**—Johann Gutenberg is believed to have been the first European to print with movable type cast in molds. He lived in Mainz, Germany, and his masterpiece, the Mazarin Bible, completed not later than 1456, is believed to be the first book printed in Europe.

● 4. **TYNDALE**—William Tyndale's Bible was the first English translation to be printed. It was not from Latin, like Wycliffe's, but from Hebrew and Greek. Because Tyndale was persecuted for his unauthorized translation, the Bible had to be printed in Cologne and Worms.

• "I Don't Know What It Is"

AN Episcopal worker in a war industry area reports a visit to places where the Church is totally unknown. "At some of the doors we visit the people do not even know what we are talking about when we ask if there are any Episcopalians in the family. Some of them seem to think we mean some kind of wild animal. One woman, said to me today, 'Will you say that over, please? I don't know what it is you are looking for.' When I asked again she said, 'I don't think we got anything like that here or I think I would have seen them, but I will ask around the house and find out.'"

CHIEF OF CHAPLAINS



Signal Corps Photo
This is Brig. Gen. Luther D. Miller, Army Chief of Chaplains. In the story of Gen. Miller's appointment in the May issue (p. 32) a photograph of Lt. Gen. John C. H. Lee was incorrectly identified as the new Chief of Chaplains.

Hospital Flooded By Ice Breakup

THE whole community of Fort Yukon, Alaska, was under water in May from the breakup of the ice in the Yukon and Porcupine Rivers. The floors of Hudson Stuck Memorial Hospital, the mission building, and St. Stephen's Church were under water. "Equipment and supplies were damaged considerably," writes Bishop John B. Bentley, "but so far as I know there has been no loss of life." Many people who were driven from their homes found refuge at the hospital.

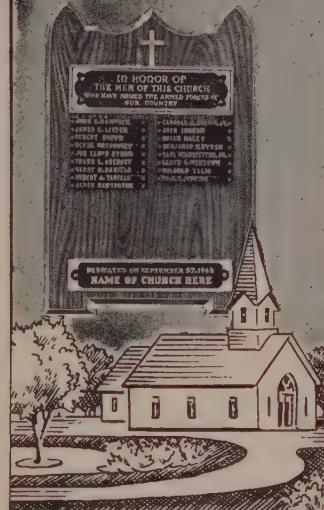
The Associated Press reports from Anchorage that 11th Air Force bombers dumped 168,000 pounds of explosives on the Yukon River ice jam. Navy and Army planes also flew many stranded persons to Fairbanks and Anchorage.

Philadelphia in 1946

THE next General Convention will meet in Philadelphia, September 4-14, 1946, instead of in San Francisco as previously announced. "Even if the war is over," says the Presiding Bishop, "San Francisco will continue to be a busy center for the return of troops."

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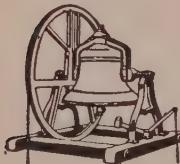
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The Expansion of Christianity

To few works can the over-used term "monumental" be more justly applied than to *A History of the Expansion of Christianity* by Kenneth Scott Latourette (7 vols., New York, Harpers, 1937-1945). Indeed there is no other work which covers the ground so thoroughly and so completely.

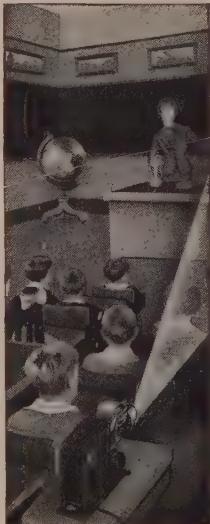
The advance of Christianity, says the author, is like an incoming tide: each wave comes in further than its predecessor, each recession goes back less. Thus the first five centuries, in which Christianity captured the Greco-Roman world, were those of advance. From 500 to 950 the barbarian invasions and the rise of Mohammedanism marked a recession. From 950 to 1350 there was another advance, geographically into Asia and Africa and intensively in the molding of European civilization. Then from 1350 to 1500 the decline of the Church in the

West and the resurgence of Mohammedanism in the East marked a receding wave. In the era 1500 to 1750 come the revivifying effects of the Reformation and of the Counter Reformation and the expansion of Christianity to the New World. From 1750 to 1815 there is a slight recession or perhaps only a pause due to the spread of rationalism and the wars and revolutions of the period. This is followed by "the Great Century," 1815 to 1914, marked by the expansion of Christianity to every corner of the globe and its influence on almost all phases of life.

The first three volumes (*The First Five Centuries*, \$4; *The Thousand Years of Uncertainty*, \$4; *Three Centuries of Advance*, \$4) tell the story of the first eighteen hundred years. Three more are devoted to the single century which followed, so phenomenal was the expansion in that period.

For readers whose primary interest is in the spread of Christianity in our own land, volume IV (*The Great Century—Europe and the United States of America*, \$4) which deals chiefly with the United States, is commended. Those whose interest centers in the foreign field will find Latin America, Canada, Australia, New Zealand, the islands of the Pacific, and middle and southern Africa dealt with in volume V (*The Great Century in the Americas, Australasia, and Africa*, \$4) and North Africa and Asia, with especial emphasis on India, China, and Japan, in volume VI (*The Great Century in Northern Africa and Asia*, \$4).

The concluding volume (*Advance Through Storm*, \$4) considers the three decades 1914-1944. Although this period has been marked by two world wars and the rise of anti-Christian ideologies which have weakened Christianity in parts of Europe, elsewhere the astonishing spread of Chris-



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tianity in the century before 1914 has not only been continued but in some aspects has been accelerated, so that in geographical extent, in vigor, and in the effect on mankind as a whole, Christianity has gained rather than lost. It has increased numerically in the United States, in Africa, in Asia, and in the islands of the Pacific. Moreover, in lands where hitherto leadership has been largely that of missionaries, a native leadership has been developed and Christianity has become indigenous. There has also been a striking development of the movement toward coöperation and unity among different branches of the Church.

The last volume also contains a stimulating comparison of the achievements of Christianity and those of other religions. The author feels that there is abundant evidence to conclude that "more than any other religion or, indeed, than any other element in human experience, Christianity has made for the intellectual advance of man in reducing languages to writing, creating literatures, promoting education, and stimulating the human mind and spirit to fresh exploration into the unknown. It has been the largest single factor in combating, on a world-wide scale, such ancient foes of man as war, disease, famine, and the exploitation of one race by another. More than any other religion it has made for the dignity of human personality."

Still another conclusion of the author is that those varieties of Christianity which have shown vigor sufficient to propagate themselves have "always held to the uniqueness of Jesus Christ and have insisted that through Him God has supremely revealed Himself and has wrought for the redemption and transformation of man. Types of Christianity which have failed to stress the centrality of Jesus as God's Christ have not shown the power to reproduce themselves through many centuries. The continuing vitality of Christianity is intimately bound up with this conviction."—J. A. MULLER.

LEADERS will rejoice that *How Can We Know the Way* by the late Dr. William E. Jefferys, is again available. The book, newly revised, contains short talks with seekers after the Kingdom, and makes practical suggestions for

finding the Way. For the reader's convenience a comparative table of the Parables of the Kingdom, arranged according to Gospels in parallel columns, is included. Available at 60 cents each through the National Council.

Other Recent Books

Comment by The Faculty of the Church Divinity School of the Pacific, edited by the Rev. Randolph Crump Miller, Ph.D.

Why Go to Church? by David K. Montgomery (New York, Morehouse-Gorham, \$2.25), is an excellent book for laymen who are doubtful about the value of churchgoing. Each chapter begins with situations reflecting the real concerns of sincere questioners: "I like to go to church when I feel like it." "When I go to church, I want to get something and not give something." "Pa is mixed up by all the elaborate ceremonial and getting up and down." "Why is the Holy Communion called the Lord's own service?" "Can't we be good without going to church?" "A minister brought me communion when I was sick, and the neighbors thought I was going to die." "Why should we impose our religion on other lands or on our political actions?" To these and other questions, the author has answers which usually are convincing. He has written clearly, simply, and convincingly. Some readers will dislike his use of some terms; but these are incidental to his argument that we must support the Church in every possible way if we are to fulfill our confirmation acceptance of "Jesus Christ as Lord and Saviour."

"I AM very proud," writes Bishop Y. Y. Tsu of Kunming, "to don the American chaplain's uniform." Bishop Tsu recently was appointed civilian chaplain especially to care for Episcopalians.



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Anti-Leprosy Ministry

Continued from page 13

refuge in the fields, and to beg for food thrown at them by strangers.

The missionaries did what they could, out of Christian mercy, to provide a haven for them. Medical research in the disease was advanced by the work of Dr. Armauer Hansen, Norwegian scientist, who isolated the leprosy bacillus in 1874. With the founding of the Mission to Lepers in London, and the American Mission to Lepers some years later in the New York home of Dr. William Jay Schieffelin, who has remained its president, organized efforts for the care of victims of leprosy became world-wide.

These two groups not only aroused the Christian conscience in behalf of the lepers, but helped to stimulate government and popular efforts in this direction. They have ceaselessly tried to break down the needless fear of leprosy and the wall of ignorance and superstition surrounding it. They began to enlist the co-operation of medical and public health agencies in many countries. They pleaded with national and local governments to give some attention to the problem. They helped to build and support sanctuaries and hospitals in thirty countries. They segregated the children of infected parents so that they could grow up free from the disease.

Rural clinics and mobile dispensaries began to appear in the villages of India, China, Siam, the Congo, and elsewhere. Through the persistent efforts of Dr. William M. Danner, now general secretary emeritus of the American Mission to Lepers, Congress finally established a National Leprosarium at Carville, La., where there are today about four hundred patients.

One of the remarkable aspects of the story is that this international work has been maintained on a very modest budget. Last year, the American organization raised a half million dollars for medical and lay missionaries throughout the world for use in personal service to leprosy victims. The Mission to Lepers in London and its auxiliaries in Canada and Australia

Continued on page 31

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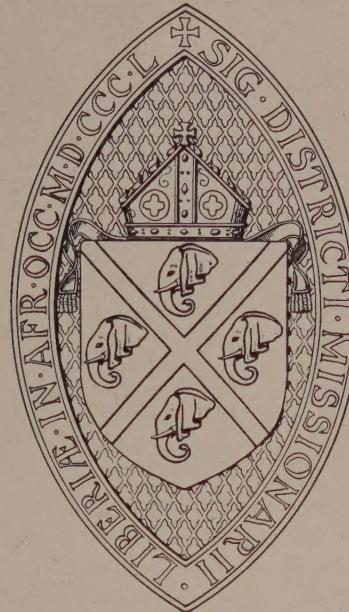
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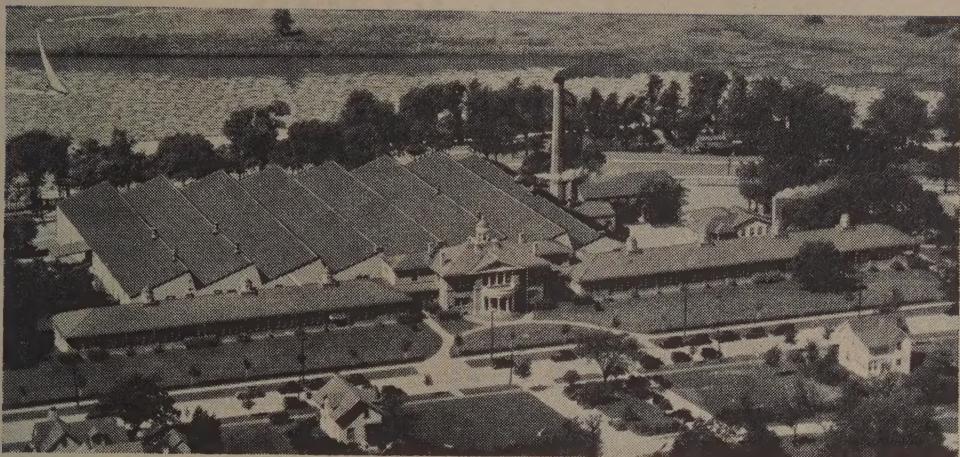
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